A SUMMARY OR COMPENDIUM, OF The Life of the most Famous PHILOSOPHER Renatus Descartes.

Written originally in Latin by *Peter Borellus* Physitian to the *French* King; to which is also added an Epitome of his Life by *Marcus Zurius Boxhornius* Historiographer at *Leyden*.

LONDON,
Printed by *E. Okes*, for *George Palmer* at the King and Duke of *York*'s Head near *Arundel-House* in the *Strand*, 1670.

BRITISH MUSEUM

The Authors Epiſtle Dedicotory to Paul Pelliſonius Fontanerius, *Counſellor, and Secretary to the French King, Kingdome, and Crown of* France.

SInce you have vouchſafed, from my very infancy, to ſhew your benevolence towards me, and to oblige me to you by many ſignal favours; I ſhould be guilty of groſs ingratitude, if I left not ſome Monument of my Reſpects to You. Permit me therefore, Renowned Sir, to wear your Name in the Front of this ſmall Treatiſe, which may produce a larger. I ſhall not undertake, according to the

uſual mode of Epiſtolary Addreſſes of this nature, to expatiate upon your deſerved commendation, which, I am confident, is unwelcome to You, and ſufficiently known to all the World: All I deſire is, that the preſent and future Age may teſtifie, that I am no waies unmindful of the benefits You have been pleaſed to confer upon me; and that I ſhall ever acknowledge my ſelf to be infinitely obliged to You:

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Farewell.

THis *Translation, or rather Collection, out of* Peter Borellus, *Physitian to the French King; and* Marcus Zurius Boxhornius *Historiographer in the University of* Leyden, *presents you with the Life of the Famous* Monsieur Descartes, *giving you an account of his Parentage and Education, during his Minority, as well as the Course and Method of his Study, in his Riper Years; together, with an exact Catalogue of all his Manuscripts, which were found at* Stockholme *in* Swedeland, *after his Death; and the names of all his Books that have been Published, with the Places where*

where they were Printed; as also the several Epitaphs that were bestowed upon him by his Contemporaries, after his Decease. If this Epitome receive a kind entertainment; 'tis very probable (when the Author, according to promise, exposeth a larger Treatise to publick View, concerning this Subject) that it may be also taught to speak English, for the satisfaction of those who want the advantage of the Latine, and are only skilled in our Mother-Tongue. This Compendious Discourse of the Life of so Eminent a Person, and great a Light in the Firmament of Learning, is all that we can furnish

furniſh you with at preſent, till we meet with an opportunity to gratifie you with a more Complete Relation in a larger Volume.

THE

20 MAR 64

THE LIFE OF Renatus Deſcartes.

THat there are certain Wits, whom Nature (like her moſt conſpicuous Luminaries) only expoſeth to view, and immediately withdraws them from our ſight; and by a certain kind of

envy, for which I want a name, ſuddenly ſnatcheth away with one hand, what ſhe liberally contributed with the other, is a thing notorious to all men. Yet ſuch Wits are rarely produced by her in the compaſs of an Age. Wherefore the Great *Deſcartes* being one of that number, it ſeems to me a piece of injuſtice and ingratitude, that the Life of ſo famous a Perſon ſhould never as yet be printed or publiſhed in any place whatſoever. And although, my ſtile be too unpoliſht for ſo ſublime a Subject; yet I have preſum'd to make an Eſſay in this weighty matter, and endeavoured

red to give you a Compendium, the proportion of the foot of that Lion, as a fore-runner of a more full deſcription of his Life, hoping it may be acceptable; to the end, that ſo great a Light might not be in a manner hid under a Buſhel; for what the Roman *Naſo* ſang of old concerning *Pythagoras*, we may deſervedly apply to him.

— *iſque licet regione remotus*
Mente Deos adiit, & quæ Natura negavit
Viſibus humanis, oculis ea pectoris hauſit;
Cumque animo, & vigili perſpexerat omnia cura

In medium diſcenda dabat ——

Tranſlated to my hands by Mr. *Sands*.

Though far from Heaven his minds divine aſcent
Drew near the Gods, what Natures ſelf denies
To humane ſight, he ſaw with his Souls eyes,
With ſtudious care his knowledg he profeſt.

This renowned Perſon began to draw his firſt Breath in the year 1596, between the *Britains* and *Poictevins*, in the City called *Caſtrum Eraldum*, born of

a moſt Noble Father, Senator of his Countrey, whoſe Family was illuſtrious for their antient Nobility, and was the only Son of his ſecond Wife; he was a man of no mean eſtate, ſince he had between ſix and ſeven thouſand pounds a year.

He himſelf hathgiven you a Relation of his firſt courſe of Life, in the third Page of his Treatiſe *de Methodo*, as *Clauber-gius* Profeſſor at *Teutoburg* upon the *Rhine* hath obſerv'd; who affirms that *Deſcartes* made every thing that was knowable, the Subject of his ſtudy, being in one of the beſt Colledges, imagining that he ſhould find out the

Truth among thoſe that were Learned; but being fruſtrated of his expectation, nine years were elapſed, before he could diſcover what Courſe he was to ſteer.

He was thin fac'd, of a pleaſant countenance, ſpeaking ſeldome, but excellently; healthful, ſober, concealing his own parts, a hater of Diſputes, but by proving the truth, he detected error, a moſt bitter enemy to oſtentation; preferring Reaſon before authority, though he made uſe of it: he delighted to diſcourſe with Women; he often deſired the renown of other perſons, as he himſelf teſtifieth;

ſieth; for he was no Boaſter; nay, he was ſo modeſt, that he had not the confidence to aſſert what he underſtood.

He was educated and taught in the Schools of *Elexia*, and had run through the whole courſe or race of his Study at ſeventeen years of Age.

His Portraicture is carried about in all places, and in *Holland* and *Paris* to be had in Copper: and becauſe he was good both at the Pen and the Pike, he loved the valiant as well as the prudent and Learned, and ſo by a happy conjunction of Arms and Arts, in his younger years he made it his buſineſs to

underſtand Military Diſcipline among the *Hollanders*, the beſt Nurſery for Souldiers; and as a Voluntary underwent all the dangers of War without any Pay, for the ſpace of three years, he only received one *Duplio*, a piece of Money ſo called, which he always kept as the Monument of his Warfare; he alſo refus'd publick command, becauſe he had a deſire to perform the duty of a private Souldier, that he might be the better acquainted with that Art, and the laborioufneſs thereof; and was twice preſent at the Siege of *Breda*, and in the Battel of *Prague*, from whence he viſited *Italy*, having

ving first taken a view of the large Engines of *Tycho Brahe*, and discours'd with his Relations.

But in *Italy* he met with *Galileus* and other eminent Persons, and thence he came to the Siege of *Capha* or *Gava* near *Genoa*, and at length return'd to *France*, and was present at the Siege of *Rochel*, and in other Military Expeditions; nay, he went voluntarily to that Siege. He performed a memorable thing before Cardinal *Barbarini*, the Popes Nuncio, then Cardinal *Berullius* and other renowned and ingenious men, who assemble dtogether to hear

hear Monſieur *Chandou* Diſpute of the new Principles of Philoſophy :and when he had gain'd the applauſe of them all for his Speech, *Deſcartes* only excepted, they ask'd his opinion concerning his Arguments, who commended the Authors Speech, but not the Company, becauſe they were only ſatisfied with a bare probabilty, and did ingage to prove any probable Truth,falſe,by twelve ſeveral Arguments, and ſo on the contrary; which when he had attempted, they were ſtruck with admiration and aſtoniſhment; therefore they inquired of him, whether there was any way to avoid

avoid Sophiſms; and he aſſur'd them that the Truth might be Mathematically demonſtrated in all things according to his Principles: then they intreated him that he would publiſh them; which requeſt he was compell'd to condeſcend unto, and betook himſelf to *Holland*, that he might the better prepare his conceptions for the Preſs.

Afterwards he would needs take a journey into *Denmark*, where *Stephen Breſſiæus* our Countrey-man, a moſt skilful Phyſician and Chymiſt, & a perſon very ingenious in Mechanicks (who viſited him out of his earneſt deſire of Learning) accompanied

panied him; but he was detain'd by the Emperors Forces in the County of *Embden*; then he endeavor'd to see *Tyrol* and *Venice*, and designed from thence to go to the Siege of *Casal*, which lasted above two years after all, which are sufficient testimonies, that he understood the Intrigues of Government.

But he return'd again to *Amsterdam*, being accompanied with our friend *Bressiæus*, that he might be present at the Kings return. He was in *Holland* in the year 1648, and thence called by the King to *Paris*, upon very honorable terms.

Whilst he continued at *Paris*, he

he ſo diſpoſed of his annual Revenues, that he might receive them by the hands of a friend where he pleas'd. Therefore he went to *Holland*, where, in a Deſart, he compos'd his ſo much applauded Works, of which we will give you a Catalogue.

He had alſo before viſited *Germany* and *Huugary*, whilſt he was in purſuit of the Truth; where he was preſent at the Emperors Coronation.

When he could not find out that Democritical Truth among men, which lies hid, as it were in a bottom; he fell upon the Contemplation of the Book of the World, and of himſelf; and

and ſtudied Anatomy, Chymiſtry, *&c.* from whence he extracted admirable things ; he was ſlenderly ſtor'd with Books, becauſe he underſtood they were not true, the Mathematical only excepted ; wherefore being asked by a friend, whether he had a Library , and defired to ſhew it; lifting up the cloath, he diſcovered to him a Calf diſſected ; Behold , ſaith he, my Library ! O noble expreſſion ! ſo *Hippocrates* found *Democritus* heretofore ſtudying among Animals diſſected : he was not tempted with the deſire of gain, honor,or worldly Dignities,but he did Philoſophize, out of the

love

love he had to vertue, and his desire to make inquisition after the Truth. In this he did imitate the Antients, which was the reason that he, according to their Custom, spent some years in Travel, and visit in the Armies, Cities and Courts of Princes. His chiefest design was to discover the equability of Judgment, a virtuous mind, and the necessity of a Method; whilst he followed the War, in the Winter he employed his vacant hours in Philosophical Contemplations, and being desirous to unlock the *Arcana* of the Mathematicks and Philosophy with the same Key, he did so admirably

bly conjoyn Nature and Diſcipline, that he obtained his end.

Yet he run through all the Arts and Languages, and in a ſhort time turn'd over all ſorts of Books, being in queſt of the Truth, he perus'd thoſe that were ſuperſtitious and falſe, that he might leave nothing unſaluted.

He was ſo excellent in Philoſophy, that according to that conſtant deſire which he ever had of reſtoring Philoſophy, and reforming his own knowledg, he did invent an abſolute new Philoſophy, and invented the true Principles, and moſt eminent Method thereof, inſomuch that his

his works were printed in all parts,& publikely profeſs'd by many famous men, and taught as now at *Paris*, where there are ſeveral private Academies, in which his Philoſophy is only read.

When he found that there was nothing worth his knowledge among men, he made choice of a deſert (as *Democritus* and other true Philoſophers did) at *Egmond* in *Holland*, and there led a ſolitary life for the ſpace of five and twenty years, and diſcovered many admirable things by his contemplation.

He was ſo eminent in the

Mathematicks, that he did things beyond apprehenſion, eſpecially about Proſpectives; and to the end that he might prove his experiments, he prepared Proſpectives of a large ſize, either of ice or artificial black poliſht marble made hollow according to his deſire, and the various forms he phancyed by the aſsiſtance of *Breſsiæus*, a moſt ingenious man; and when he had accompliſht his deſign, he brake them in pieces, and made new ones of the ſame matter.

And before the ſame *Breſsiæus*, by a hidden ſecret in the Opticks he would ſhew him a com-

company of Souldiers marching in his chamber, which he did much admire; but this proceeded from the ſmal figures of Souldiers which he conceal'd, and brought forth multiplied without doors. He believ'd the Heaven was fluid, as in truth it is; for the air alone is the Heaven, nor differs it from ours, therefore it is confounded in the Hiſtory of *Geneſis*.

He did acknowledge *Democritus* his Atoms to be the Principles of all things, as he moſt excellently proved.

He had many, nay an innumerable number of friends; among whom were Cardinal

Barbarini, and *Berullius*; *Elizabeth* Princeſs of *Bohemia*, Monſieur *Chaunt*, Monſieur *de Clervelier*, *Mervenus*, Monſieur *Deſargnes*, Monſieur *Holleng*, Monſieur *de Faber* Governor of *Sedam*, *Gaſſendus Balſaack*, for whom *Breſsiolus* did no ill office againſt Father *Goulu* his Enemy at Cardinal *Barbarini*'s; yet he had ſome that did hate and envy him; for envy alwayes aimes at high things; but he confuted their writings excellently. His chiefeſt enemies were the Fathers of the Chriſtian Church.

Cyrianus Lentulus, Confeſſor of *Hereborn*, injuriouſly ob-

objected to him, that he compar'd himself to God, saying at the end of his notes, humane things are not to come in competition with those that are divine; he farther saith, that he doubted all things; which is a mistake, but heretofore indeed, like the rest of vulgar Philosophers, he was sceptical, before he had reform'd Philosophy. He calls him also a Person of small esteem; but the Learned *Clanbery* replies excellently, you call him a man of mean repute, whom prudent men stile Natures Darling, and one that *Pythagoras* would truly call Philosopher. *Revius* Go-

vernor of *Weſtfrizeland* in *Holland* was ſo bold as to call him Magician and Atheiſt; and ſo formerly all men of great Learning were accus'd of being Magicians, becauſe they did things beyond the apprehenſion of Sciolists; as *Gabriel Naudæus*, in his Apologie for thoſe men that were accus'd for dealing with Magick, ſtrongly proves.

Yet ſo many were the plots contriv'd by his Antagoniſts *Peripatetick* Profeſſors, (whoſe weak ſight could not endure the rays of ſo great a Luminary, becauſe like the Sun he obſcur'd their ſmaller lights,) that they

they ſtirring up their Pupils and the whole City to a mutiny, durſt baniſh him from the City of *Utreck* by the ſound of a Bell, whom Kings & Queens that were remote did invit, and cheriſhed in their boſome.

The integrity of his life purg'd him from all calumnies; yet he on the contrary was no Detractor, nor injurious to any perſon. For he never committed injuries to memory, but to oblivion, and arriv'd at the wonderful knowledge of God by contemplation on the Creatures. It were as hard a taske to reckon his fol-

lowers,& admirers,as to count the ſtars, or number the ſand.

The Learned *Gaſſendus* alſo, and *Koberval* his worthy ſucceſſor, writ ſome things againſt him; but this was done rather out of an earneſt deſire to enquire after the truth, then out of any hatred; *Marinus Merſenus* being an affector of curioſity, promoting and ſtirring them up to it, that he might oblige men of ſuch great parts to diſcourſe of many rare things,to ſatisfie his own curioſity.

In fine, this Learned and famous man was call'd from his retirement by *Chriſtina* the *quondam* Queen of *Swedeland*, and

and infinitely belov'd by her, insomuch that she would hear him almost constantly arguing, which much prejudiced his health; for he being alwayes bare, and discoursing with her, the major part of the night, upon those subjects she most desired, by that means he had little rest, and fell into a distemper, which he neglected, thinking it an usual disease, and that he might soon be freed from it; but when shortly after he perceiv'd it was another kind of malady, and understood it was an inflammation of the Lungs; he ordered a vein tobe opened, which prov'd ineffectual, and

on

on the ſeyenth day of his diſeaſe, he deceaſed : which proves theſe known Verſes to be true ;

Annos & Regnum Filii Regente,
Legatus Ordinarius Petrus Chanul
Hoc monumentum
Ad gloriam Dei, bonorum omnium datoris,
Gallici nominis honorem,
Perpetuam amici Chariſs. memoriam
Renati Descartes *poni curavit*
Anno 7. ab exceſſu *Ludovici Juſti.*

The

The Third Front.

Renatus Descartes *Perronii Dominus, &c. Ex Antiqua & nobili inter Pretones & Armoricos gente;*

In Gallia natus.

Accepta quantacunque quæ in ſcholis tradebatur eruditione, expectatione ſua votisque minore. Ad militiam per Germaniam & Pannoniam *adoleſcens profectus, & in otiis hybernis naturæ myſteria componens cum legibus Matheſeos, Utriuſque arcanaeadem clave reſerari poſſe auſus eſt ſperare.*

Et

Et omissis fortuitorum studiis, in villula solitarius, prope Egmundum *in* Hollandia,

Assidua 25. *annorum meditatione, auso potitus est;*

Hinc orbe toto celeberrimus:

A Rege suo conditionibus honorificis evocatus:

Redierat ad contemplationis delicias, unde avulsus, admiratione virtutum, Maximæ Reginæ;

Quæ quicquid ubique excelluit suum fecit, Gratissimus advenit, serio est auditus, & defletus obiit.

The

The fourth Front.

Noverint posteri Qualis vixerit Renatus Descartes;

Ut cujus doctrinam olim susci-pient, mores imitentur, post instauratam a fundamentis Philosophiam,

Apertam ad penetralia Naturæ Mortalibus viam

Novam, certam, solidam.

Hoc unum reliquit incertum,

Major in eo modestia esset, an scientia. Quæ vera scivit verecunde affirmavit.

Falsa, non contentionibur, sed vero admoto refutavit: nullius

lius Antiquorum obtrectator, nemini viventium gravis.

Invidorum criminationes purgavit innocentia morum:

Injuriam negligens, amicitiæ tenax, quod ſummum tandem eſt:

Ita per Creaturarum gradus ad Creatorem eſt conatus;

Ut opportunus Chriſto, gratiæ authori, in avita Religione quieſceret.

I nunc viator, & cogita,

Quantus fuerit, Chriſtinæque qualis aula, cui mores iſti placuerunt.

This

This Monument was in form four ſquare, but ſomewhat long, eight foot and a half in heigth, four in breadth, and ſeven foot and a half in length; the heigth or pile had three Diviſions: the Baſis being ſomewhat larger with three pedeſtals, the Tables whereon the Inſcriptions were, were four, and the Ornament at the top made of one ſtone covering the whole monument a foot and a half.

Many perſons beſides beſtowed Epitaphs upon him at his Death; which we judge not convenient to be here inſerted.

He left many poſthumous Works,

Works, as well publiſhed as in Manuſcript; the latter Monſieur *Chaunt* Ambaſſador in ordinary of *Swedeland* preſerves, and *de Clervelier*, who will ſhortly publiſh his ſelect Epiſtles.

A Catalogue of the Manuſcripts of Deſcartes, *found at* Stockholm *after his Death.*

Anno 1650.

A. Decem codices Reſponſionum ad quæſita eruditorum circa Mathematicas diſciplinas.

B. De Numeris irrationalibus,

bus, de quantitate linearum quæ in dato circulo inscriptæ sunt quantitatem Circumferentiæ cui datæ lineæ subtendantur, cognoscere, aliaque proposita ac demonstrationes.

Problema ad numerum reperiendum, cujus partes aliquotæ sub duplices sint.

Propositio de Parabolis compositis, & de partibus aliquotis numerorum.

Cogitationes variæ de animo.

Quæstiones quædam de numeris.

Considerationes quædam Physicæ incipientes.

Quare pueri labuntur in somnum, dum cunæ concutiuntur.

Promiscuæ Animadversiones de cœlis.

Physicæ Quæstiones, & Consideratio Physica.

Thaumantis Regia.

Epistola de Mersenum.

Liber anni 1619. Kal. Jan. sub titulo Parnassi *de considerationibus Mathematicis.*

C. Olympica *& ad marginem* 11. *Novembris cæpi intelligere fundamentum inventi mirabilis.* Quæ-

Quædam in scientias considerationes.

Quædam de Algebra.

Democritica.

Experimenta.

Præambula.

D. Introductio ad Algebram suam 155. *pag.*

E. Scriptum sic inciens. Vitellio sic numerat.

Aliud, Metallorum pondera.

Primæ cogitationes circa generationes animalium 19. *fol. cont.*

De Magnete Kirscheri.

De formatione Animalium. 5. *folia.*

Historiæ Metallorum.

Remedia, & vires Medicamentorum.

Observationum de natura Plantarum & Animalium pag. 16.

De partibus in inferiore ventre contentis.

F. Codices novem de Regulis utilibus & claris, ad ingenii directionem in veritatis inquisitione.

G Descriptio Corporis humani.

De natura Hominis & Animalium; an imperfect piece.

H. Prodgymnasmata de partibus aliquotis numerorum.

I. Epistolæ.

K. Secunda pars tractatus de Passionibus.

L. Querela Apologetica ad amplissimum Senatum Ultrajectinum, contra Voetium & Dematium.

M. Progymnasmata de solidorum Elementis.

N. De natura Passionum animæ.

O. Sub forma Epistolæ ad Dominos ..... nine Books.

P. Collectanea de calculo ad Geometriam utilia; in twelve Books.

Q. Veritatis Inquisitio Lumine naturali. fol. 13.

R. De Musica fol. 8. written in the year 1618.

S. Explicatio machinarum, quarum ope, parvis cum viribus, magna tolli possunt onera. [illegible] *pag.*

T. Epistolarum ad varios fol. 262. *in* 4°.

V. Epistol. ad Serenissimam Principissam Bohemiæ 19. *fol.* in 4°. and two in 8°.

X. De doctrina Principiorum suorum, in 14. leaves, but in some things varying from the

the Treatiſe publiſhed of that Subject.

Y. Tractatus de Geometria.

Z. De reſponſionibus ad Objectiones quaſdam, &c. in 14 ſeveral leafes. Theſe are is Manuſcripts.

Here follow those works of his that were published in French and Latine.

Methode de bien conduire la raison, pour trouver la verite dans les sciences. 16. 7. 4. Besides, *la Dioptrique les Meteores & la Geometrie*, which are essays of that method, Printed at *Leyden*, and sold by *John le Maire.*

Renati Descartes meditationes de prima Philosophia, in which God's exiſtencie, & the immortality of the Soul is demonſtrated,

ſtrated; at *Paris*, by *Michael Soly* in S. *Jame*'s ſtreet, at the ſign of the *Phœnix*, *Anno* 1641. in 8o. It contains ſix meditations, and anſwers to ſome objections; He alſo dedicates his *Opus Theologicum* to *Gaſſendus*, printed at *Paris*.

Renati Deſcartes meditationes de prima Philoſophia. In which God's exiſtencie, & the diſtinction between the ſoul and body of man are demonſtrated; to which are ſeveral objections made by learned men againſt thoſe demonſtrations of God and the Soul, with the Author's anſwer thereunto. The ſecond

edition,

edition, with the Addition of seven objections never before made publick, at *Amsterdam*, by *Lewis Elzevir*, *Anno* 1642. in 24. with the Epistle of Father *Dinet* the Jesuite, in which he answers many objections made by a certain person.

Renati Descartes Principia Philosophiæ, dedicated to *Elizabeth* eldest daughter of *Frederick* King of *Bohemia*, Count *Palatine*, and Elector of the sacred Roman Empire, Printed at *Amsterdam*, for *Lewis Elzevir*, *Anno* 1644. It contains four parts; to which are annexed his *Specimina Philosophiæ*,

phiæ, *ſeu diſſertatio de methodo rectæ regendæ rationis & veritatis inveſtigandæ.* His *Dioptrice* and *Meteora* tranſlated out of French, perus'd and corrected by the Author.

Les Paſſions de l'Ame, par *Rene Deſcartes*, at *Amſterdam*, by *Lewis Elzevir*, *An.* 1650, in 8. In this Treatiſe there are three parts; it was publiſhed by Monſieur *Degmont*, who adds the Epiſtle he writ to him concerning that Subject.

Clauberg quotes *his Meditationes*, *Objectiones*, *Reſponſiones*, *& Epiſtolæ ad Dinetum*, *Voetium*

um; the third Edition, by *Elzevir*, *Anno* 1650.

Geometria a Renato Descartes 1637. publiſhed in French, and now with the notes of *Florimond de Beaume* Counſellour to the French King in the Court at *Blois*, turn'd into Latine, and illuſtrated with a Comment; by the labour and induſtry of the Mathematicks in that Univerſity, Printed for *John Maire*, at *Leyden*; *An.* 1640. in quarto.

This Treatiſe of Geometry, with his *Specimina Philoſophiæ Deſcartes*, publiſhed in French

French without a name to it; but it being earnestly desired by many persons who were ignorant in the French Tongue, *Schelten* translated it into Latine, and published it.

Renati Descartes Musicæ compendium. Trajecti ad Rhenum, Printed by *Gilbert a Zull* and *Theodorus ab Ackersdijck*, *Anno* 1650. in quarto.

Les Meditations Metaphysiques de Rene Descartes, touchant la Premiere Philosophie. In which God's Existencie, and the real distinction between the Soul and the Body of man, are

are demonstrated, translated out of the Authours Latin, into French, by Monsieur *le* D. D. L. N. S. and

Les objections faits contre ces Meditations par diverses personnes Doctes, avec les responces del' Autheur, Translated by *M. B. L. R.* Printed at *Paris*, and sold by the Widdow of *John Camusat* and *Peter le Petit*; as also

La responce au recueil de ses principales Instaenes. This Translation was by a great Lord.

Books

Books composed concerning Descartes *his Philosophie, either approving, or disapproving thereof.*

Nova Renati Descartes sapientiæ, fusiore quam antehac, methodo detecta, *by* Lentulus.

De Philosophia Cartesiana amplectenda, ambigendi impellentes causas initio suæ novæ sapientiæ, *in octavo* by *Clauberg*, who relates and confutes them.

De methodus Cartheſianæ consideratione Theologica, *by* James Revius, Dr.

Dr. *in* Divinity *and* Preſident *of the* Colledge *of the moſt Illuſtrious States of* Holland *and* Weſtfriesland.

Abſterſio Calumniarum. *By the ſame Authour.*

Statera Philoſophiæ Cartheſianæ, *by the ſame perſon.*

Defenſio Cartheſiana adverſus Revium Theologum Leidenſem, & Cyriacum Lentulum Profeſſorem Hereborniensem, *by John Clauberg profeſſor in the publick Univerſity of* Teutoburg *upon the* Rhine; pars prior exoterica, in qua Renati Carteſii diſſertatio de methodo vindicatur, ſimul illuſtria Cartheſiana Logica & Phi-

Philoſophica Specimina exhibentur; *at* Amſterdam, *by* Lewis Elzevir, 1641. 6.

La Philoſophie Diviſée en toutes ſes parties, Eſtabliſur des Principes evidens, & expliquée en Tables & Diſcours ou particuliers, ou tirés des anciens & des nouveaux Autheurs, & principalement des Peripateticiens, & de Deſcartes; *Compos'd by* James de Roure *at* Paris, *and ſold by* Thomas Jolly, Anno 1654. *in* 12.

Abſterſio macularum Renati Deſcartes.

Notæ & Sermo extemporaneus, *three Books heretofore made concerning* Carteſius *in*

Holland, *where many rare things are discourst of, concerning him.*

Disquisitiò Metaphysica, seu dubitationes & instantiæ adversus Renati Cartesii Metaphysicam & Responsa. *Printed at* Amsterdam *by* John Bleau, Anno 1649, *in* quarto; *Dedicated to* Serberius.

Considerations sur le Traite des Monsieur *Descartes* des passions de l'Ame, *By* N. Papin *Dr. in Physick, Printed at* Paris, *sold by* Simon Piget, *in the rue St.* Jaques a la Syrene, Anno 1652, *in* octavo. *Where he expiatiates in the praise of* Descartes.

Brevis replicatio reposita brevi explicationi mentis humanæ, seu animæ rationis domini

mini *Henrici* Regii Med. ac Phil. Ultrajectini notis Carteſii in programma ejuſdem argumenti firmandis, veritatique magis illuſtrandæ; *By* Tobias Andreas *A. L. M. Greek and Latin Profeſſor in the Univerſity of the States of* Grœnig *and* Oulandia, *Printed at* Amſterdam, *by* Lewis Elzevir. an. 1653.

Henrici Regii Ultrajectini Philoſophiæ naturalis editio ſecunda, priore multa locupletior & emendatior, *Publiſhed at* Amſterdam, *by* Lewis Elzevir, 1654.

Specimina Philoſophiæ Carteſianæ, *by* Dan. Lipſtorp *Lubeker, to which is added by the ſame Authour* Copernicus Redivivus, *at*

Leyden, *by* John *and* Daniel Elzevir. Anno 1653.

Phyſique expliquee ſuivant le ſentiment des amiens & des nouveaux Philoſophes, & Principalement de *Deſcartes*, *by* James de Roure, *the ſecond Edition printed at* Paris, *by* Thomas Jolly. Anno 1654.

Monſieur de Clercelier *will ſuddenly publiſh his Epiſtles tranſlated by* Monſieur Picot, *as alſo his Objections he hath put in another Language.* Monſieur Hollenc, *a Dutchman, hath many of his Epiſtles with their Anſwers.* Francis Schoten, *Profeſſor of the Mathematicks at* Leyden, *in his Epiſtle to the Reader, ſtiles him a moſt Noble*

ble and incomparable Perſon.

Theſe Verſes are deſervedly placed upon his Effigies.

Talis erat vultu Naturæ filius unus.
Qui mente in matris viſcera pandit iter,
Aſsignanſque ſuis quævis miracula cauſis,
Miraculum in reliquum ſolus in orbe fuit.

Here's Natur's Darling in Effigie,
Who reach't his Mothers ſecrets by his brains,
The nat'ral cauſe of wonders ſhews, whilſt He
The only wonder of the world remains.

He had an admirable method peculiar to himſelf, which he made uſe of; and by which he examin'd all Propoſitions; firſt whether they were poſſible, and then by the ſame method he taught the ſolution of them; which is judg'd to be contained in his Geometry.

I ſhall not attempt the relation of the Elegies beſtowed upon him, becauſe they are infinite; it ſhall ſuffice if I affirm that he was deſervedly applauded by all Authors

Authors that writ of him; among whom *John Clauberg* extols his modeſty and other qualifications in a Speech.

Henry More, a Learned Engliſhman, in his judgement of his diſſertations ſpeaks thus of him.

In your method by a certain elegant and ſportive kind of modeſty, you manifeſt your ſelf a man of ſuch parts that nothing can be phanſied or deſired more pleaſant or amiable then your virtuous inclination, and natural diſpoſition, nothing more noble or generous.

Gaſſendus himſelf could not avoid writing to him thus.

To the famous *Renatus Deſ-cartes*;

Renowned Sir, Our friend *Merſenus* made me happy, when he communicated thoſe your ſublime meditations concerning the firſt Philoſophy; for the excellencie of the argument, the readineſs of the wit, and the perſpicuity of the ſtile was wonderfully taking; therefore I doe freely rejoyce on your behalf, that you ſhould ſo nobly and ſucceſsfully attempt

to advance the bounds of Learning, and facilitate thoſe things that were counted the moſt abſtruſe in all former Ages.

A certain Divine objecting againſt his meditations expreſſeth himſelf thus;

Truly, as far as I can perceive, Monſieur *Deſcartes* is a man of ſuch admirable wit and great modeſty, that *Mævius* himſelf could not but fall in love with him, if he were preſent,

We thought it not impertinent to inſert the Opinion of ſome perſons concerning the

Place of *Descartes* his Nativity; which is, that he was not born in the very Castle *Eraldum*, but at *Tours*, near that Castle.

Marcus Lurius Boxhornius *Historiographer in the University of* Leyden *upon the death of* Descartes.

To Renatus Descartes *that noble Frenchman* Sieur de Perron.

WHO knowing how much we are ignorant of, and that the greatest part of

of what we know not, and that moſt people are ignorant of thoſe things they boaſt and preſume to underſtand, and that by this means ſuch things are taught and delivered which muſt be unlearned; though it ſeem'd good to him to doubt of thoſe hitherto received opinions of Philoſophers; that doubting he might find out a plain way to wiſdom both for himſelf and others; who reſtored the Philoſophy that was æquævous to Nature; and ſo conſequently that which was as true as ancient; and brought the ſame out of that filthy ſervitude wherewith it had

had been enſlav'd for many Ages, and as it were ma- numitted it; who by his wit and experiments ſurvey- ing the Univerſal Nature of things, and making a dili- gent and ſerious inſpection into her cloſeſt cabinet coun- ſels, was not ſatisfied with thoſe things that were ancient, for their antiquity; nor did thoſe that were modern diſsa- tisfy by reaſon of their novelty; for he was ſenſible that what is now old was once new, and what is now new will in pro- ceſs of time become old, but as he found them either true or falſe; therefore a new and

tru

rue way of Philoſophizing was
et up, which will continue,
nd in time grow old; the famous
Peter Chaunt, Ambaſſadour from
he Moſt Chriſtian King to *Chri-*
ſtina, the Moſt Noble and
Learned Queen of *Swedeland*,
erected this Monument with
that of Marble.

The ſame Authors Epitaph.

Qui ſibi demeruit totum Carteſi-
us *orbem*,
Extremum fati tranſigit ille diem.
Avia cui veterum viſa eſt ſapi-
entia, *veram*
Prætulit antiquæ, *præpoſuit-*
que novam. *Sunt*

Sunt imitatores ſervum pecus, hunc venerare,
Naturam agnoſces hoc præeunte ducem.

Here lies *Deſcartes* who deserv'd to have
A world, intombed in a ſingle Grave.
To him old Learning crabbed ſeem'd, the true
He did preferr to th' old, propos'd the new;
They are dull that Ape him, doe you reverence pay
To him that taught, that nature leads the way.

Theſe

These verses were annexed by *Christian Hugenius*, to the Effigies of *Descartes*, lively represented by *Francis Schoten*.

Primus inaccessum qui per tot secula verum
Eruit e terris longæ caliginis umbras,
Mysta sagax. Natura, tuus sic cernitur orbi
Cartesius: *Voluit sacros in imagine vultus*
Jungere victuræ artificis pia dextera famæ;

Omnia

Omnia ut aſpicerent quem ſæcula nulla tacebunt.

Truth that lay ſhrowded in the veil of night
For many Ages, he firſt brought to light:
Thus Nature, thy Interpreter, we ſee
Cartes; and th' Artiſt ſtrives by skill that he
May match his Statue to his long-liv'd fame;
To let all ſee each Age proclaims his Name.

Thus

Thus the great *Deſcartes* liv'd and died, after four moneths reſidence in *Swedeland*; where, in that ſmall tract of time, he had ſo ingratiated himſelf in the favour of the Queen, that, as *Daniel Lipſtorp*, Profeſſor of Philoſophy at *Lubeck*, affirms, ſhe did condeſcend to water his arme with her tears; he left us wonderful praiſes of him, and proves that he was accounted chief among thoſe perſons that were eminent above other men; and that Philoſophy was beholding to the ſame *Deſcartes* for a new birth; and relates many things con-

cerning his life, viz. that his Father was a noble person of *Poictiers*, and liv'd a private life at the Town of *Limonum* in that country, a long time; and that afterwards he was made Lord President in the chief Court of *Renes* in the Dutchy of *Britany*, who died whilst *Descartes* was in the *Low Countryes*. He goes on farther; that he made his *Compendium Musicæ* when he was twenty years of age. He gain'd *Vreter*, and *Becman* Moderator of the Colledge of *Dort*, and a most Famous Philosopher and Mathematician, as his friends and admirers, soon after he had solv'd

those Propositions in his Method which were thought impossible for all persons. But before he betook himself to his retiring place, he had seen the Military Discipline of *France*, the *Low* Countryes, *Denmark*, *Germany* and *Italy*. At *Ulme* he saluted *John Faulhabertus* a Famous Mathematician, and when he had clear'd unto him many knotty difficulties in the Mathematicks, as also to *Peter Roten* of *Norimberg* a Mathematician, he soon gain'd the love of all the learned Men there.

Then he visited the more Northern parts of *Germany*, and saw *Pomerania*, the Marquisate of

Brandenburgh, *Megapolis*, *Holsatia*, *Denmark*, and from thence went to *Holland*; afterwards he went to *Italy* through the Netherlands, and then arrived in *France*, and resided three years at *Paris*. There he was acquainted with Monsieur *Claudius Mydorgius* a *Parisian* Senator, and Treasurer of *France*; *Florimond de Beaune* a Senator in the Court of Parliament at *Blois*, *John Baptista Morinus* Mathematical Professor, &c.

Then leaving *Paris*, as also his Brothers, Sisters, &c. He came to his Philosophical Retirement at *Egmond*, where he continued some time; then he was

was at *Endegeſt*, then at *Amſterdam*, then at *Leward* in *Weſtfrizeland*, then at *Daventry*, then again in a little village near *Harlem*, then again at *Harderwick*, then at *Utrecht* in *Holland*, then at *Leyden*; but he moſt frequently liv'd in villages, where he compos'd his books in this ſubſequent order; his Diſſertation concerning Method, his Dioptricks and Meteorologicks: then his Geometry, upon which Treatiſe *Florimond de Beaune* and *Francis Schoten* made Annotations; then he compiled his Meditations, and his Principles of Philoſophy; he alſo made his Tra-

ſtate of Man, of the Generation of Animals, and his Geometrical Analyſis, which will ſpeedily be publiſhed: as alſo a ſmall Treatiſe concerning Mechanicks, which with two Epiſtles to the moſt Serene Princeſs *Elizabeth*, I have delivered to the Printer, that they may be made publick.

Among his friends and admirers are to be reckoned *C. Salmaſius*, *S. Mareſius*, *Abraham Heidan*, Profeſſors in Divinity; *Adrian Herebord*, *James Golins*, *John de Raey* a Phyſitian, *Godfrey ab Haſtrecht* a noble *Leodicenſian*, *Cornelius Heegland* a noble *Dutchman*, Monſieur *Picot* a noble *French-*

Frenchman, Monſieur *Chilot* the Mathematician, and an innumerable number of other perſons.

That we may alſo lay ſome ſtone to adorn the Tomb of *Deſcartes*, take this Epitaph of him.

The Epitaph of *Deſcartes*.

Siſte gradum, Viator; hic enim in parvulo iſto Sarcophago vir latet, quem totus vix olim orbis continere potuerat; ingenio enim ſuo omnes antiquos ſuperavit Philoſophos. Is fuit qui Naturæ velum, quo ſe ab hominum conſpectu retrahebat, ſolus amovit, quique rebus antiquis, novi-

tatem, obſcuris lucem, & novis authoritatem dedit: ſed immodicis brevis ſit ætas, & rara ſenectus, nobis ſubito ereptus eſt; ſenex enim ante ætatem profunda ſua et univerſali eruditione cum eſſet, mors illum pro vero ſene in ætatis ſuæ flore ſuſtulit. Lacrymis tuis dignus fuit profecto quiſquis es, præſertim ſi literariæ Reipublicæ membrum exiſtas: erat enim Doctorum ornamentum, Philoſophorum gemma, Mathematicorum Corona, Hominumque omnium Decus; virtutes omnes in illo tanquam Gratiæ conjunctæ manibus erant; adeo ut dubitaſſes quænam earum in eo magis emineret; ut ſol

inter

inter aſtra minuta, vel Luna inter ignes minores, per totum orbem effulſit. Cumque non ſibi, ſed aliis natus eſſet, unicuique fere Nationi per aliquod tempus ſeſe oſtendit, ut eas grata ſua præſentia erudieret. Lugeant ergo omnes immaturum ejus obitum, ejuſque exemplo cæteri Philoſophi filo Carteſiano *quod in ſuis nobis reliquit ſcriptis e rerum Naturæ Labyrinthis ſeſe extricare tentent, ut tanquam Pygmæi Gigantis illius humeris inſiſtentes aliquid, ſi poſsibile ſit, ulterius conſpicere valeant; ad hominum omnium, præcipue Literatorum, utilitatem, propriamque ſuam laudem, noſtri ſemper Autboris*

thoris laudes decantantes, quod viam ad abſtruſiora penetranda iis monſtraverit, quodque veritatis in profundo deliteſcentes detegendi amore eremos longiſſimo tempore coluerit, ut tandem ſcientia ſatiati quantum apud homines licet, cum illo ad Beatorum ſedes conſcendere valeant.

Now

Now, Courteous Reader, you have the promis'd Epitome of the Life of *Descartes*, and of all things that could possibly come to our knowledge concerning him; may you enjoy it with all the satisfaction imaginable; and if we find that this is acceptable, it will be an encouragement to us to offer unto you something more perfect.

Addi-

Addition.

Cornelius ab Hogeland dedicated his *Cogitationes de Existentia Dei, & Animæ Spiritualitate, &c.* to Monsieur *Descartes.*

20 MA 64

FINIS.

Obſervations out of a French Epiſtle of Deſcartes, *to Father* Marinus Merſenus.

THe reaſon why I am of opinion that ſome certain portions of the moſt ſubtile parts of the blood are conveyed to the ſtomach and inteſtines through the Arteries to help digeſtion, is, firſt, becauſe I have obſerv'd that the *ſaliva* or ſpittle, which when we eat, or have a deſire thereunto, and have only an imaginative faculty, comes to the mouth in ſuch abundance, proceeds not only from the kernels or Glan-

dules arising from the root of the tongue (or probably proceeds only to the throat (unless it be transferr'd to the mouth of the vessels by the assistance of the tongue) but from the Arteries arising from the gums: for I have made so clear an experiment hereof, that beyond all dispute the same work is performed by these Arteries which are carried to the Intestines and Ventricle; since we see that purgative medicines do draw the largest quantity of humours from the whole body to the Intestines, and we know no other passage (in my apprehension) to

to thoſe humours; for the veins are obſtructed by a thouſand valves, as may be experimented if both in the meſenterium of a live Dog be tied, the Arteries between the Inteſtines and the Ligature will ſwell, and no farther; and the venæ lacteæ as well as the other veins do the contrary. But thoſe Sanguinal parts which enter into the ſtomach cannot retain it's reddiſh colour, no more then the ſaliva (which helps the digeſtion of food whileſt maſticated in the mouth) nor of tears or ſweat which are by the ſame means ſeparated from the blood, paſ-

ſing through the extremities of the Arteries; for this redneſs proceeds from its more viſcous parts, which I judge are of irregular forms, and reſemble twigs which mutually embrace and interſect one another; and this is the reaſon they cannot poſſibly make their way through ſuch narrow paſſages, but only thoſe that are moſt ſubtile, which I phancy to reſemble needles that pierce the narroweſt holes; and the faculty of their ſegregation is ſufficiently and experimentally manifeſted in extravaſated blood; for we ſee that after Phlebotomy the ſerous matter

of

of the blood in the Porringer ſeparates it ſelf, and is clear; whereas the remainder which is red or black is congeal'd. As to the cauſe of Chylification in the veins, I know no other but that which cauſeth the Inteſtines to lye out of the belly when wounded with a ſword, *viz.* the compreſſion of the cuticles or other particles which contain them; and beſides, the more fluid parts of that Chyle are capable of this penetration by their own weight without compreſſion: like water which paſſeth from coagulated milk or curds, through the holes of the veſſel

into which it is put by their own natural agitation; for I conceive that every part of any liquor is in perpetual motion; and farther, the action of the muſcles doth very much conduce hereunto, in regard that it cauſeth the parts of the Chyle from that part of the holes where it finds a paſſage, to enter into the *venæ lacteæ* as well as the other veins; for I make no difference between them, but only this, that their juice is white, becauſe they are accompanied with none of the Arteries; but the others red, becauſe intermixed with the blood flowing from the Arteries.

Nor do I only reckon the pectoral muſcles, thoſe of the *Abdomen* and *Diaphragm* in the number of muſcles, but almoſt all the whole ſubſtance of the Inteſtines and Ventricle; and I have made this obſervation in the diſſection of live Dogs, that their Inteſtines have a regular motion, nearly reſembling that of reſpiration. But this motion of the muſcles is not ſo abſolutely neceſſary, as the motion of the ſieve is to expel the duſt, becauſe then the parts of the Chyle have a voluntary motion of their own, which the other hath not. And this compariſon of the ſearſe or ſieve doth

pleaſe me extraordinarily, and ſeems very proper for the explaining of the various ſeparations of the blood which are made in the *Cyſtis fellea*, the Reins, and other parts of the body, the Spleen only excepted; for I do not judge that the melancholique humour therein is conveyed thither by the means of this ſeparation; but I rather think that the blood gains this quality in the ſpleen it ſelf. For ſome Serſes are made to ſeparate the duſt from the grain that is round in ſhape; others, in which Oats and not Rye are ſifted; others on the contrary are made for Rye,

Rye, and not for Oats, and that according to the largeneſs and figure of their holes; and by this means I am of opinion that thoſe ſmall *ductus* by which the Choler paſſeth to its *Cyſtis*, are of a different form from thoſe by which the *ſerum* is transmitted to the Reins,&c. And as to that clammy ſubſtance, or filthy matter which is ſometimes found in Urine; that generally flows from the Reins, or ſuch parts as are ſubject thereunto; and if it happen that it proceeds from the ſuperiour parts, the reaſon of that may be gathered from hence, that it proceeds

ceeds from more penetrative parts then thoſe by which the blood is dyed with a red colour; becauſe they penetrate a place, which paſſages the other could not permeate; for by what means can we imagine that the blood ſhould be impeded, but that it may flow through ſuch paſſages as are large enough for it's reception.

This Noble Extract out of *Deſcartes* contains, many rare modern opinions in Anatomy, which poſſibly may prove advantageous, if truly and equally balanced.

The

The Abſtract of another Epiſtle to the ſame perſon, Anno. 1632.

I Am not ſo rude, but that I deſire all perſons ſhould think well of me, yet I had rather they ſhould not at all make mention of me, for I am more fearful then deſirous of fame; and do imagine that ſhe always by one means or other impairs the fruition of the leaſure and liberty of thoſe that are famous: Both which I ſo perfectly enjoy, and ſo highly eſteem, that I think there is no Monarch in the World whoſe

whoſe Treaſury is ſo richly ſtor'd as to enable him to purchaſe them of me: Yet all this ſhall not obſtruct my perfecting of that little Treatiſe which I have begun; but I ſhall deſire you to conceal this, that I may have the liberty of laying it aſide; and this I do at vacant hours, becauſe I take much more delight in forming my own judgment, then in publiſhing any of my own conceptions, of what Nature ſoever they be. Now I am intent both upon Chymiſtry and Anatomy,& daily increaſe my knowledge in ſome particular or other, in which the turning

over

ver of Volumes left me dis-
atisfied.

ut of another Epiſtle, to the ſame perſon.

I Cannot but admire that you ſhould freeze water with water, and not with Ice; ſince the experiment is a thing ſo faiſible, that it is almoſt impoſſible to erre in the attempt, and I my ſelf have effected it above a hundred times. True it is, that a ſufficient and large quantity of Oyl, Ice, or Snow, is neceſſarily requiſite, but Snow is better than Ice, becauſe it will better incorporate with

with the Salt, and the quanti
ty thereof muſt alſo be grea
about a third or fourth part o
the quantity of Snow, and th
Veſſel which contains the freſ
water uſed in this mixtur
muſt be buried, and remain i
the ground till it be almoſt a
melted; and the water wil
freeze as ſoon as the Snow i
melted.

He ſaith alſo, that 'tis not th
water which hinders the ligh
from penetrating to the bot
tom of the Sea; or paſſing
through a very thick glaſs, th
glaſs it ſelf; but the impuri
ties that are intermixed i
them, which are not transpa
rent. He

He farther adds, that Sea water is not ſo ſalt in havens, on ſhores, and neer the poles, as in other places.

The Abſtract of another Epiſtle to the forementioned Merſenus.

YOu deſire to know of me the reaſon why a long Bow, or any other Bow, loſeeth it's force if it ſtand long bent; the cauſe is eaſily found out by my principles; for the pores which I call Ellyptical at firſt, do ſenſibly by degrees grow to be round in form, by reaſon of thoſe ſmall particles

particles of ſubtile matter have a conſtant inward influence upon them. This ſubtile matter hinders us from throwing a ſtone, or raiſing our bodies to a prodigious height; for were it not for this matter which makes all heavy bodies tend downwards, a ſtone would mount up to the Firmament when thrown upwards; and when we by a leap or jump raiſe our ſelves from the ground, we ſhould aſcend without falling down again.

And a little after.

That which makes us riſe when

when we leap, is only the reverberation of our ſtrength, whereby we beat the earth before we raiſe our ſelves from the ground: now this ſtrength being conſumed, we muſt of neceſſity fall down again; nor is it poſſible that we ſhould continue hovering in the air, unleſs we could, with ſo much activity beat the air with our feet and arms, that it could not ſo ſuddenly recede as it doth, which is requiſite to the raiſing of our bodies higher, and is the courſe that birds make uſe of in their flight.

And Farther.

But I am not ſo deſtitute of

Books as you imagine; for I have ſtill the ſummary of *St. Thomas*, and a Bible which I brought with me from *France*: Beſides, he entreats him not to diſcover the place of his Reſidence, becauſe he deſires little or no company.

He adds further in another place; I rejoyce to hear that Mon^r. *Morier* hath ſome hope of perfecting his Work concerning Proſpectives; but I only confide in Monſieur *de Beanne*; and if he ſucceed not in his Enterprize, I my ſelf will make an eſſay.

He ſaith alſo; If that ſubtil matter with which the earth is en-

environ'd, ſhould not turn about, no body could be ponderous; and if it took its compaſs about the Moon, all things would tend towards the Moon, &c. This ſubtil matter which is in our bodies, doth not continue there a moment, but departs from them, and a new matter perpetually enters; and 'tis true, that that matter doth not immediately invigorate our motions, but our animal ſpirits, which are contained in the nerves, and are as it were agitated in thoſe paſſages by this ſubtil matter.

As alſo; I do not at all wonder how ſmall bullets ſhould

be found incloſed in ſtones, but admire that they were not converted into ſtones.

He afterwards fully informs him in many particulars, and then proceeds: If it be true that the *Magnet* (as you inform me in your writings) declines now leſs from *England* than formerly; this indeed is a thing worthy our ſtrict obſervation; whether this mutation appears to be done by degrees, or otherwaies. This Epiſtle was penn'd in the year 1639. in the cloſe thereof.

The

The Abſtract of another Epiſtle to the ſame Perſon, bearing date in the Moneth of March, Anno 1641. Amſterdam.

I Am glad that Monſr. *Picot* hath reliſhed my *Meta-phyſicks*; for you know, there is more joy in Heaven for the converſion of one ſinner, than a thouſand juſt perſons that perſevere.

Out of another Epiſtle to the ſaid Father Merſenus, *from* Endegeſt, *bearing date the* 20th. *of* Octob. 1642.

THere are ſeveral waies of preventing the offenſive

ſmoaking of chimneys, according to the various cauſes of the ſmoak; and the moſt uſual occaſion is, that the Chambers for the moſt part do not receive a ſufficient quantity of air from without, to ſupply the place of the ſmoak that goes out of the room; for 'tis obſervable, that the fire, by its violence, expells a great quantity of air with thoſe ſmall particles of wood, which intermixing with the air, cauſeth the ſmoak, as the groſſer parts of the wood make aſhes; and ſince there can be no *vacuum* in Nature, it neceſſarily follows, that there muſt be a conſtant acceſs

acceſs of freſh air into the Chamber, and that in as large a quantity as the ſmoak that goes out; as may be ſeen in Chymical furnaces, at the bottome whereof there is a hole which receives a great part of the wind wherewith the fire is kindled, which wind is nothing elſe but air expell'd from the place which the ſmoak, proceeding from the fire, tends to: ſo that when a Chamber is cloſe ſhut, the ſmoak muſt needs flye about it, that is, that the ſmoak which is cauſed by the fire muſt fill the chamber, becauſe the air of the chamber tends only towards the fire; and

and the uſual remedy in ſuch caſes is, to open the door, or windoors; but becauſe this is ſomewhat incommodious, it may be avoided by making holes behind the chimney, which are oppoſite to the fire, or behind the bed-ſtead.

Out of another Letter to the ſame Perſon, dated at Amſterdam, May, 1643.

I Return you thanks for the ſecret of Father *Grandamicus*, about the making of a Needle without declination: indeed, I am apt to believe that it declines leſs than others do, but yet not altogether without any declination. Alſo,

Alſo, The Experiment of the weight which inclines from the South to the North, is Very obſervable, and agrees very much with my obſervation concerning the Flux and re-Flux of the Sea; but I would fain know how many feet long the thread was, to which the weight was faſtned, that I might thereby underſtand whether I could try that Experiment here; for I judge it to be of a very great length: I would alſo be ſenſible of the time when it vergeth towards the South or North; if my conjecture deceive me not, that muſt happen when the Moon approacheth near

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our Meridian, or withdraws from it.

The Extract of another Letter, dated at Endegeſt, Decemb. *17th.* 1642.

Voetius his Treatiſe againſt me, entituled, *The Carteſian Philoſophy*, is in the Preſs; but I will give a conciſe Anſwer to that large Volume; and ſo they ſhall be both publiſhed together.

I am pleas'd to receive an account of you, concerning what you writ to me about. He is a perſon very curious, & skill'd in abundance of thoſe petty Chymical ſecrets which are

are carried about by ſuch kind of men. If he had proceeded at the ſame rate whilſt he was with me, he could not but have underſtood many things, as probably now he doth: but you are ſenſible that I do not at all value thoſe kind of ſecrets; that which I much eſteem him for, is, that he is well skill'd in the manual operation of ſuch things as are preſcribed to him, and is very ingenious. He profers his ſervice to me, but I would not have him come at preſent, becauſe I will not employ my ſelf about Experiments, till I have completed my Philoſophy for the Preſs. But if

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at any time afterwards he is at liberty, and cannot diſpoſe of himſelf to better advantage, I ſhould be ſatisfied, if he would be with me; yet I muſt beg of you not to acquaint him herewith; for many things may fall out in the *interim*, which might hinder him, and I would not, *ut in calculo ſuo falleretur*, that he ſhould be fruſtrated of his expectations, as moſt Alchymiſts are; but if you underſtand his condition, and courſe of life, you may, if you pleaſe, acquaint me therewith. I ſuppoſe *Breſſiclus*, the *Gratianopolitan*, is the perſon he ſpeaks of, a Chymical Phyſitian,

tian, who being a great Admirer of his Philoſophy, viſited him, and cohabited with him a long time, in order to the trying of Experiments, he being a moſt ingenious and excellent Artiſt.

The Abſtract of another Epiſtle.

I Was overjoy'd when you did inform me that a Braſs-plate did weigh no more when hot, than cold; for that is a principal thing in your experiment concerning the *Æolipile*; and beyond all diſpute, now, this being granted, without doubt, that which encreaſeth

ſeth its weight four or five grains, when it is heated, is only the rarefaction of the air therein contained, and by this method of weighing the air is found out.

Alſo, If two bodies be thrown up on high, the Air reſiſts the lighter body, which is the reaſon it cannot mount ſo high as the other body.

Likewiſe, The reaſon why a pair of Bellows, when opened, are fill'd with air is, becauſe the air, when you move them to blow, is crowded out of that place which the lower part of the bellows receives, being lifted up; and becauſe that air

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can find no room for it ſelf in any other part of the World, therefore it retires again into the Bellows.

I thought it not amiſs to inſert here ſome ſcattered pieces, which are found in his French Epiſtles; that the opinion of ſo Eminent and Exemplary a Perſon, concerning the various and curious *Arcana* of Nature, might not be buried in *Oblivion*.

FINIS.